

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, APRIL 23, 1908.

NEW SERIES VOL. X. NO. 17.

One More Week for Home Missions.

This year's work for Home Missions will close April 30th, only a week off. Every day adds anxiety to our hearts. We are unable to forecast the final issue. I am no alarmist, as I think the brotherhood can bear witness, but the situation is critical. Our receipts April 10th, 1908, were \$17,000 ahead of the receipts for the same period of last year, but our obligations were over \$50,000 greater. If we report no debt there must be great giving on the part of some and vast numbers must come to our help. Oh, if brethren will give as the Lord has prospered them, we have five hundred laymen who can settle the matter in twenty-four hours. If the Laymen's Movement is worth while, now is their time to show it. Ye stewards of God's money, will you not put it on His altar? Let us make Sunday, April 26th,

THE GREATEST DAY OF THE YEAR.

From Maryland to Texas, let us pray for heaven's blessings on our people. Rightly used, that day ought to add FIFTY THOUSAND DOLLARS to our receipts. One thousand churches averaging \$50 each would make it. Of course many will give more and others less, but will not one thousand pastors secure from their churches an extra offering for Home Missions Sunday, April 26th? With united effort and generous giving by the blessing of God we will have the victory.

B. D. Gray,

Corresponding Secretary.

Atlanta, Ga., April 15, 1908.

Signs of Promise,

Bogue, Chitto renewed her consecration to the cause of Foreign Missions by another gift of \$100, and that too, in a few days after the Home Mission offering of \$78.85.

A like experience is at the Gloster Baptist church—no hint that this doubling up is injurious to the people who are most interested.

The same cause fares well at the hands of the Sumner saints, and Kosciusko is enjoying greatly doing a great thing in the Master's name, and to both I take off my hat, while the recording angel may be writing "well done."

Mt. Olive makes slight advance over last year, and Liberty makes up on Home Missions what she lost on Foreign Missions.

The young pastor at Merigold scarcely gave the people time to think, when he was pushing the mission collection which for the two missions is about the same as last year, but in reverse order.

Eupora is shepherded by Brother Phelps of good missionary timber, and ever ready for hard work in the cause of church development as the figures of his church show. He wrote some weeks ago in defense of that venerable document for which Baptist people have been willing to lay down their lives is bishop at Charleston, and no man loves missions more, and he leads his church as this doth testify.

In the midst of so much ado for Home

Missions and Foreign Missions, now and then a reminder that State Missions is not lost out and here is a check from Lula to that effect.

Society Hill gave up some choice men and women to another place this winter, but those who are still there do not forget to speak out on missions.

Two weeks more of strenuous giving and living and the tale is told. Shall the records be found wanting, and if so what will your reflection be as you think of your individual gift to these two causes. Was there ever a time when Baptists needed more to show of what spirit they are? and to do for the Master's sake, and for the cause's sake on a large scale.

A. V. Rowe.

The Close of a Happy Pastorate.

After a fairly successful pastorate of 20 years—once a month service—at Forest, Miss., this writer retired at his own option, leaving a field with a gain in all respects of one hundred per cent. or more, to a younger and stronger man with the best of prospects. The church had so grown in numbers and financial strength as to provide a good pastor's home and ample support for a two Sundays a month service. The old pastor was too solidly fixed in his own home in Meridian to be drawn or moved, and so kindly declining all overtures to further occupy the field, he cheerfully retired when all was ready for the change, and Brother W. B. Sansing, the new pastor-elect came in, and all goes happily and well.

The Baptist Church and people at Forest are after the order of the Lord's choicest and best, as many things go to show: among them the treatment meted to the retiring pastor. Not only did they give him twenty years of loyal and effective support, both morally and materially, fully meeting and more, all promises and agreements, but oftener than annually complimenting him with costly and useful presents, and at the last, crowning it all with a splendid silver service wherewithal to garnish the family table, and forever to perpetuate their memory in the minds and hearts of those who dwell in that happy home.

As to the actual advancement and progress of the Forest Church, without access to the records it may be said approximately, that the gain in number has for the 20 years' pastorate, added to an original basis of 40 members, been not less than an average of 10 each year with a proportionate loss by death and removal, leaving somewhat over 100 on the roll. Perhaps a yearly average would not be less than 75 members strong. Then the gifts to the Lord's cause for all purposes would rather more than less amount to \$7,200, being an average in yearly contributions of about \$360, and per capita not far from \$4.50. This may not show up as large as it might or even as it should, but we are grateful to our Heavenly Father that it is no less. To Him be all the praise.

Happy the man who has the honor of being pastor of Forest Baptist Church, and Brother Sansing has our heartiest and best wishes for even a longer and more prosperous pastorate.

In love your brother,

J. A. Hackett.

Rates to Southern Baptist Convention, Hot Springs, Ark., From Points in Mississippi.

Aberdeen	\$12.83
Columbus	14.15
Corinth	11.15
Greenville	14.20
Greenwood	12.55
Gulfport	21.10
Hattiesburg	18.65
Holly Springs	9.50
Jackson	15.50
Meridian	16.00
Starkville	14.05
Tupelo	11.60
Vicksburg	15.50
West Point	13.20
Winona	12.20

Convention Messengers.

I have quite a number of cards to be sent out, but how shall I know to whom to send them if the brethren do not send me their names. Dr. Burrows will not send out certificates this year to associational messengers, so that for these it will be necessary to take with you a minute of your association showing your election, or else a certificate from the clerk of association to that effect.

A. V. Rowe.

An Expression.

My friends, the readers of the Baptist Record, were kind enough to pray for us in our meeting in Baton Rouge, La. I write to thank them and say to them that the Lord graciously answered their prayers and gave the greatest revival the city had ever had. Not only were many saved and baptized, and many Trunk Baptists induced to identify themselves with the church, but a beautiful lot on the best corner in the city has been bought and Pastor Hall and his people will soon have a new up to date house of worship. Pray for them and me and mine.

We are now in a gracious meeting in Alexandria of which I will write later.

May the Lord bless you all.

Devotedly,

W. A. McComb.

To Teachers.

Our teachers training department is doing fine work. On account of measles we have a few vacancies. They ought to be filled immediately by young ladies who desire a more thorough preparation for public school examinations and work.

Lowrey & Berry.

Blue Mountain.

A Plea for Freedom in Worship.

J. B. Gambrell.

Sometime ago, a brother, not a Baptist, went into a town to hold a meeting. One of the first things he emphasized was, that he hoped they would have a very quiet meeting, and he gave the congregation to understand that he was much opposed to any excitement whatever. It is hardly necessary to say that he had a quiet meeting. There was not the least excitement while he was there, and there was not anything else to mention. Nobody was converted, nobody joined the church and nobody was interested as far as heard from, at the time the brother wanted especially, he had—remarkable quiet in his meeting.

This recalls what happened in a Mississippi town a long time ago. It was a small place, dominated pretty thoroughly by a few wealthy families. There was a weak Baptist church, composed of renters mainly, but it happened that the husband of one of the most aristocratic ladies in the community was a Baptist. There came to the place a preacher, whose main concern was, not that people should be quiet, but that they should be converted. He went into the meeting in a heroic spirit, and after a fashion the said community had not been used to. Pretty soon, things began to happen. People were convicted and converted, and some of them actually shouted, which, in the eyes of a good many people, was a very grave indiscretion. The preacher, who was of the John the Baptist order, was entertained by a brother Baptist, whose wife was of another order. At the breakfast table, one morning, she said to the preacher, "I like your preaching very much, but there is so much excitement in the meeting I cannot bear it. I think a religious service ought to be perfectly quiet." The preacher was Elder Lewis Ball, a man who knew about as well how to turn a point, as anyone I have met in life. He commenced by saying, "Madam, how old are you?" She gave her age, something like 50. "Are you converted?" he asked. She admitted she was not. How long since you knew you ought to be converted?" he continued. "Since I was about ten years of age," she replied. "Then, said the preacher, 'you have had forty years of quiet, and you are not saved yet, don't you think it would be wise to try a change?'" She became convinced that it would be, and the change came.

Of course, there are excitements and excitements. The preacher who goes in to create excitement by artificial means, is a charlatan, and a fraud. He is nearly certain to do immeasurably more harm in any community than he does good. And it is a pity that so many people cannot discriminate between the different methods of stirring the hearts of people and moving them to action.

In this article, I am making a plea for freedom in worship. And I call attention to the fact that that Scripture, "Quench not the spirit," was not written primarily to the unconverted, but to the converted, to church members, but in the nature of the case, it should apply in all directions. If people put themselves under such a rule in public worship that they cannot yield to the impulse of the spirit, they are virtually ruling the spirit out of the service, for we may be certain of one thing, that the spirit will not come under rules or

dained and established in the churches by human wisdom. I do not doubt that here-in lies the secret of the unprofitableness of many of our public services. We have come to have an unwritten law about it, and a stated program, and things are expected to go in a routine channel from the opening of the hymn to the benediction. I greatly mistrust programs in public services. The Quakers no doubt went to the extreme in one direction. Many of our churches, which have ceased to have converting power, have gone to the extreme in the other way, and much of the preaching today is stiff and starchy in a way to allow nothing spontaneous about it.

This leads to another observation. If we study the apostolic methods of preaching we will be convinced they were altogether different from our. The apostles came into a crowd, and sailed in on them. They never had the formality of a text, but made religious addresses, using many texts, as we see in the one or two outlines of sermons given us in the New Testament. They spoke evidently with great freedom, and the spirit of the Most High was on them.

Some of our preachers today, which in the language of the country, are scatter guns, are not as far from the apostolic method of preaching as some that are called, in some places, rifle shots. The man who goes after his crowd, shooting right and left, keeping all the time within the limits of divine truth, and using texts as they come to him under the glow the Spirit puts upon him, will be a mighty man anywhere. I venture to say Sid Williams is a fine example of this kind of a preacher, and the thing that could be so freely criticised from the standpoint of the schools, is the thing that gives him wondrous power with the people.

And then, why should there not be liberty of expression in the churches? Let me give an example of what was and what might be gained, if freedom were exercised on certain occasions. There was a church in which a number of the leading people were at outs. They were too refined and dignified, and had too great a concern for the church to let their feuds break out openly, but they existed. The pastor one day turned himself loose literally on the duty of forgiveness, and went into the congregation on his theme with a free hand, and turned the subject in many ways. The spirit of God was evidently on him. After awhile, a deacon in the church arose, and asked permission to speak in the middle of the sermon, and this was about what he said, "We all know that we have in this church a number of our brethren and sisters, who will not speak to each other, and have no fellowship, now what is the use of going on in this way, when everyone in this house knows his duty. I want the sermon to stop right here, and I want to see the brothers and sisters do the right thing. I want to see them shake hands and forgive."

The sermon was stopped, and one of the offending brethren rose and said, "I am to blame. I have been wrong, and I want to be forgiven, and I offer my hand to the brethren here."

The short of it is, that every vestige of that old trouble went out that day. It went out through freedom of worship in which men broke over the formalities of the hour, and did what they were prompted to do by the spirit of God.

I know as well as I know anything that

what we want in our churches and meetings everywhere, is a large spirit of freedom. If the churches ever become powerful and preachers become powerful, we will have to track after the apostles. No man who reads the New Testament, would suppose there were any dull times. Wherever Christ went he stirred the people. Some got mad, others were glad. And wherever the apostles went, there was something happening, and it all happened along the line of liberty, as the spirit ruled in the services.

One of the distinct gains of out-of-door meetings is that, in a sense, preachers and people get back some of the liberty they have lost, as they have come under the reign of Mrs. Grundy. What I have seen in western camp meetings for years, as men have felt at liberty to get up in the midst of a sermon and speak out, and women too, has brought to my mind the great loss that has come to many of our churches, that have bound themselves to forms and programs and come under fictitious laws of propriety. We may be certain of one thing and that is that we cannot put the Spirit in His work under any laws and bind Him to our ideas. There will never be any great progress anywhere, until the hearts of people are overwhelmingly moved. Religion is ten times more a matter of heart than of mind, and that preaching that does not go to the heart, amounts to but little, but when the preaching does go to the heart, the souls of people are profoundly stirred under the messages from God's word. Then as certain as we are here, quiet will not be considered the main thing. But whether the meeting is quiet or not, it will be all right, if we let the Holy Spirit have his way with us in the services.

To My Beloved Friends in Dear Old Mississippi.

Although many miles away, my thoughts today run back to my native State. There is no place that seems half so dear to me. In childhood, I learned to love her forest-covered hills and her beautiful valleys, filled with loving flowers, dancing in the morning sunshine beneath her dark blue skies, but dearer far to me than these is the warm friendship of her noble sons and daughters.

Dear friends, I wish to express my heart-felt appreciation to you for the inspiration and blessings you have imparted to my life. I often think of you and thank God for your kindness. I have already realized some of the blessings of your prayers. Please continue your supplication for me that I may be able to rescue the lost and dying. They are somebody's darlings whom Jesus died to save. Broken-hearted mothers are praying for their wandering boys. Jesus is tenderly calling, and angels are hovering near to carry the glad news of a prodigal child coming home to God. O, that I may be able to tell of his wonderful love! Pray for me! Pray for me daily, for I need your earnest prayers! I need more faith, wisdom and love in my blessed Saviour, that I may reflect these into the lives of others. Pray for me! I shall always remember you at the throne of grace.

I am well pleased with the Seminary. We have such a noble band of students! They make you feel at home among such consecrated brethren. As to instruction, I feel that words are inadequate to express its character. We have the facts and principles of the Bible expounded by con-

secrated and Christ-like instructors. I never dreamed in childhood I would have the privilege of sitting at the feet of such men and studying God's word, I am often led to exclaim from the depth of my soul, "Thank God for such opportunities!"

If it is my Master's will, I hope to return to you during the summer. Have not fully decided in what part of the State I shall labor. I am praying that I may be directed by the Holy Spirit. I long to come face to face with those who last summer so faithfully rallied around the cross of Christ, uplifting the victorious banner of our blessed Lord. Let us humbly draw near our Saviour in earnest prayer, and then go forth to win the lost. It is the only life to live. It makes heaven on earth! I never dreamed the joy of soul-winning. It brings joy and peace to earth and rings the bells of gladness in heaven. Man will love you for it, and God will abundantly bless you with his riches of grace. O, that I could recall those idle years of my life.

I would spend them in the service of my God. Boys and girls, let me beg you in His name, start heavenward today! Christ is calling now! Listen through prayers to his voice. Men are dying. They are sinking into hell! O, tell them that "Jesus saves!" Get them to bow with you at the foot of the Cross, and cry for mercy. Tell them to "Have faith in God." Get them to come humbly confessing their sins at the feet of Jesus, and the Holy Spirit will do the rest. Can't you do that? A little child can put its arms around the neck of a lost man and whisper "Jesus loves you and died to save you." Don't go to hell, but come and go with me to heaven!

Such will melt the heart of stone, and open the door of his life for the reception of his dearest friend, Jesus Christ the Righteous, the Saviour of the World.

Let every reader pause and ask this question, "Shall I go to the throne of God in that great day empty handed?" Then, let us start heavenward today with our whole heart, soul and body to win the lost and dying. Then can we sing, "I am a child of a King." We will be able to scatter sunshine in darkness, bring light and love into the lives of others. Angels will beckon us onward while marching under the blood-bought banner of our Lord, we shall peacefully cross the bar into the Haven of Rest. To the faithful "Death is only a dream."

In Jesus' name I beg you again, "Have faith in God," and start heavenward today! Today! Today!

May God's blessing rest upon you in our Master's service, is my earnest prayer.

Yours in the bonds of love,

Carl M. O'Neal.

Louisville, Ky.

Yazoo City.

Our collection yesterday for Home and Foreign Missions amounted to \$152, which ought to be much more when rounded out. We had to make two collections in one owing to coming on the field so late in convention year. The pastor's salary is \$300 more than last year, and no help from State Board.

We feel that we are making some progress. Church will divide amount equally between two Boards. One addition to church.

W. Alex. Jordan.

The Holy Spirit.

Come Holy Spirit, faithful guide,
And our poor hearts possess,
Come reign within our heart of hearts,
And lurk within our breasts.

Teach us our duty here below
And give our conscience ease,
That we our blessed spirit, Lord
May thee forever please.

Help us to live from day to day
To honor Christ our Lord,
To honor God, our father, too,
And read his holy word.

Thus Holy Spirit, teacher, guide,
To thee we humbly bow,
Help us thy presence now to feel
And worship thee just now.

—J. A. Lee.

Some Statements From Godet, on John 6:28, 29, 37, 44.

E. L. Wesson.

Since I quite writing about Calvinistic Predestinational Election, I have bought Godet's Commentary on the Gospel of St. John. Will you let me give your readers some things he says on John 6:28, 29, 37 and 44? I will not add one word, except amen. I want to give these statements, so that all can see that one of the best exegetes among the scholars of today says some things.

On John 6:28, 29 he says: "Jesus, in his turn, enters into this idea of works to be done; only He reduces them all to a single one: **The work**, in contrast to the works (ver. 28). This work is faith in Him; in other terms: the gift of God is to be, not deserved, but simply accepted. Faith in Him whom God sends to communicate it is the sole condition for receiving it."

On 6:37 he says: "By the words: **All That Which the Father Gives Me**, Jesus strongly contrasts the believers of all times with these men to whom He had just said: You do not believe. The neuter **Pan O, All That Which**, indicates a definite whole in which human unbelief will be unable to make any breach, a whole which will appear complete at the end of the work. The extent of this **Pan, All**, depends on the act of the Father designated here by the term **Give**, and later by **Teach and Draw** (v 44, 45). The first of these three terms does not, any more than the other two, refer to the eternal decree of election; there would rather be, in that case, the perfect **Has Given**. Jesus speaks of divine action exerted in the heart of the believers at the moment when they give themselves to Him. This action is opposed not to human freedom, but to a purely carnal attraction, to the gross Messianic aspirations, which had, on this very morning, drawn those crowds to Jesus (ver. 26). It is that hunger and thirst after righteousness (Matt 5:6) which the preparatory action of the Father produces in sincere souls. Every time that Jesus sees such a soul coming to Him, He receives it as a gift of God, and His success with it is certain. * * * Jesus means to say, not only that all those whom the Father gives Him, will believe, but will reach the end. It will not happen to them, as to the present hearers of Jesus to be shipwrecked on the way."

On 6:44 he says: "We must observe the

correlation between the subject **He That Sent Me** and the verb **Draw**; the God who sends Jesus for souls, on the other hand, draws souls to Jesus. The two divine works, external and internal, answer to and complete each other. The happy moment in which they meet in the heart, and in which the will is thus gained, is that of the **Gift** on God's part, of **Faith** on man's part. Jesus adds that as the initiative in salvation belongs to the Father, the completion of it is the task of the Son. The Father draws and gives; the Son receives and keeps, and even to the glorious crowning of the work, the final resurrection.

AMEN!

Assurance of Faith.

The mention of this subject is not intended to be an interference in the discussion between Brethren J. W. and J. A. Lee, but to call attention to what the writer said about assurance of faith in a Convention sermon, which was preached during the session of the Mississippi Baptist State Convention at Starkville, July 16, 1896. The subject of the sermon being, "The New Testament Idea of a Good Man." The sermon was published in our paper and also in tract form, and was endorsed by many brethren of the Convention, and by others who have read it in its permanent form. Indeed I did not hear of one who dissented from the positions taken nor from the doctrine advanced in said sermon.

The preacher discussed the faith of a New Testament good man and said of the assurance of faith as follows: "Perhaps I ought to say just here that assurance or freedom from all doubt in the matter of one's personal acceptance with God is not of the essence of faith and is not essential to salvation. Salvation is through faith alone, and not through the assurance of faith. There is danger of mistaking presumption for assurance. We believe that by walking close with God in the use of the means of grace that faith blooms into assurance in the hearts of some New Testament good men. That is not the grasp of mental perception, but is a matter of heart consciousness which is the effect of the operation of the indwelling Spirit. Alas that there should be so many good men who have to bemoan their weakness of faith and are afflicted with doubt. Let weak faith be encouraged, not discouraged. Let the club be furnished giant despair with which to strike the weak trembling believers who may have wandered into doubting castle. Thanks to the good Shepherd for he does not 'break the bruised reed' nor quench the smoking flax."

During his long experience as a pastor, the writer has known comparatively few Christians who had attained to the assurance of faith. I regard the assurance of faith and hope as a heart-felt experience, and not the grasp of mental perception. It is the gracious privilege of all Christians to walk so close with God that they will have the full assurance of faith. And all ought to thus walk for others than the one reason given. O, beloved, why should any redeemed saint walk on so low a plane of Scriptural living as to constantly bemoan his affliction with doubt. And yet dear reader let not you nor I ever discourage a poor doubting brother or sister, but let them have our Christian sympathy and loving helpfulness.

O. D. Bowen.

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The Last Call.

There remains of our Boards' fiscal year only one more Sunday. Our Boards are under heavy obligations. The question as to whether these obligations shall be met is of far-reaching moment. Next Sunday at 11 o'clock, being the last one of the year, will be a great hour, because a final hour. It will be a congregational gathering for the Mission funds of the Convention. It is true there will be three more days for gleaming and every pastor ought to organize his forces for utilizing these days. Let no friend of missions falter in these final days as every mite will count in the summing up. Unless there shall be some heroic giving and almost endless and universal gleaming there surely will be deep humiliation and embarrassment at the Convention; but if all will do their best, the very mountains around Hot Springs will join with the hosts of the Most High in a chorus of thanksgiving and praise to the King of Kings. Which shall we have? We yet have time to do either. Drs. Gray and Williamson are of course very solicitous about the outcome, but in comparison with the interest and solicitude of our King who died to accomplish this very work, all human interest and anxiety pale into insignificance. He is more interested than we can possibly be. On next Lord's day, he will take his place over against the treasury, to see how the people will acquit themselves in the King's business. Let's make next Sunday a high day on the King's highway. If many of us have al-

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ready done what we felt was the best we could do, let's do yet a little more. We are writing about both of these great departments of mission work, because some churches will be pressing one, and some the other.

A few more days will close our opportunity for the year and place a seal upon the records we have made which shall not be broken till the books shall be opened in final judgment. Now is the time for us to make a record of which we shall not be ashamed. It is our duty, as well as high privilege, to give our money into the treasury of the Lord. In these strenuous days, we have been, casting about, to discover what it is we can do that will most honor God. We have reached the conclusion that there is not anything just at this hour we can do, that will more greatly honor our Lord than to turn back into his treasury a liberal proportion of the great wealth which he has in these recent years put into our ears. May the mighty Spirit brook over us, and move us to bring all the tithes into the storehouse. And may the God of battles grant us a great victory for both Boards.

Bless the Lord.

The saints and sinners at Raymond have been preached to recently by Rev. James B. Leavell, pastor at McComb. The Holy Spirit, through him, revived the saints to a limit which no tongue or pen can tell.

The gross results as indicated by statistics is thirty-five. Seven have joined Raymond Baptist Church by letter. One has been restored. Six will join the Presbyterians. Six will join the Methodists. Fifteen are candidates for baptism, and the date is fixed for 4 p. m., Sunday April 12. Everybody invited to the beautiful lake on the county farm near Raymond, where fifteen will follow our Lord in baptism.

Brother Leavell is God's strong man. Old Raymond has been stirred as never before. Fortunate indeed will any church be which can secure Brother Leavell this summer for protracted meetings.

Brother Jelks, a first-class man (native of Macon, Ga., graduate of Moody Institute, Chicago), is gospel singer with Brother Leavell.

The love of Raymond people for Brother Leavell was shown in a slight degree when practically everybody in town went to the station Monday to bid him good-bye. All joined in singing "God Be With You Till we Meet Again," and as the train pulled out, Brother Leavell pronounced the benediction.

Ask the next Raymondite you happen to meet about Brother Leavell!

Pastor Wooster of Raymond, is greatly encouraged.

The following clipping is from The Item, New Orleans:

Rev. J. Benj. Lawrence, pastor of Coliseum Place Church, who has been holding revival services at Slidell, La., returned to the city this morning. He reports a great meeting at Slidell. The large tent was taxed to its full capacity at every service, all denominations taking an active part in making the meeting a success. There were 75 professions of faith. Many of these joined the church and many more will join in the near future. The whole community

was stirred by the meetings as it was never stirred before. Some of the most hardened sinners coming forward and accepting Christ as their Saviour. Rev. Mr. Lawrence will fill his pulpit Sunday morning and Sunday evening. In the morning the subject will be "The Living Christ." At the morning service some twenty persons who have recently been baptized will be received into the fellowship of the church. At the evening service the baptismal rite will be administered to a number who have recently joined.

"The Religion of the Future."

Is the world growing better? If so, what is the cause? The aspiration of the human soul is upward, and the strife to that end is constant, and the development to something higher has been continuous, following the natural lines of evolution. The forces at work to bring on the changes for the betterment of life, are education, including both the intellectual and moral sides and, underlying these two cardinal principles, the work done by the preachers of righteousness, the very leaven that leavens the whole lump.

The charge that "the religion of the present is thin," is too silly and superficial to claim a passing notice, save for the fact that it sometimes comes from those recognized as the intellectual leaders. If the ministers do not as did Jonathan Edwards as vividly picture "the sinner in the hands of an angry God," do they not as attractively paint the beauties of a redeemed soul in the presence of a loving Father? Is it not better to teach men and women that love is a surer shield against the wiles of Satan than is fear? Is it not a fact that men and women of all classes are studying the Bible today as never before in the history of the world and that like Christ are using its quotations as a bulwark against the devil's insidious temptations?

Again does it take a "thin religion" to build hospitals and eleemosynary institutions of every kind and to make the sacrifices which so many are making because of the love of humanity conceived, inspired and nourished by the noble teachings of the Divine Man?

Can it be that with an increased interest in the study of the Bible that men and women will come to regard the practices and creeds now held to be orthodox to be but "superstition, errors and ignorance?" Is it to come to pass in the future that men and women in their love rather than in their fear of God will discard the idea of a Redeemer, the very essence of this higher type of worship?

With the social fabric more thoroughly inwrought with Bible teaching, with a purer moral and a higher intellectual status combined with a higher development of spiritual life, is it possible that "the clerical opposition to divorce must go down before the march of civilization?" Will it not continue to appear that with laws granting divorce on the plea of "ill sorted union" would be to undermine the whole social structure, and make possible a society in which passion and not love would be the foundation?

So long as men and women believe that "He (Christ) was in the world and the world was made by Him" can it be that there will ever arise anything approaching a universal doubt as to the divinity of Christ Jesus? When the human race shall

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have become too wise to believe in the reality of a hell and to believe that by the process of "evolution which goes on in every soul we will redeem and develop ourselves and the race becomes of a nobler, loftier, higher type," is it too much to believe that the crowning touch of God's creation will then vanish into thin air and that the world shall be perpetual sunshine filled with flowers nourishing myriads of gaudy butterflies?

The world is growing better, growing better through an abiding faith in the eternal verities of truth as wrought out in the everlasting teachings of Jesus Christ, and the "religion of the future" will be the religion of the present purified and refined by a stronger faith and holier living.

The Convention.

Our information is that there will be a special through coach from Jackson to Hot Springs and return \$15.50, leaving Jackson at 2:30 p. m., May 13. Berth extra. From Memphis to Hot Springs and return to Memphis, \$7.90. Tickets on sale May 10, 11, 12 and 13. The rate is 3 1/2 cents per mile, short line one-way distance.

There will be a stop-over at Little Rock on return, to allow those who wish to attend the meeting of Northern Baptists at Oklahoma City. The tickets purchased here will have a maximum limit till June 16.

The McCrary Hotel, which is only a stone's throw from the Eastman Hotel, in whose Dining Room the sessions will be held, offers good accommodations for the money. We have been entertained at this hotel and were well pleased. This will be Mississippi headquarters. See their large display advertisement in another column. Those who wish berth in the special sleeper, will write Rev. J. A. Lee, Clinton, Miss.

Rev. J. M. Dawson has resigned the editorship of the Baptist Standard, Dallas, Texas, and has accepted the pastorate of the First Baptist Church of Hillsboro, Texas. The Board of Directors of the Standard Company have elected J. Frank Norris to the double position of Editor and Manager, thus placing the full responsibility upon one man. As we understand the case, these relations were severed without any friction whatever.

Disclaiming any desire to injure or misrepresent any one, and denying that our editorial of March 19th was intended as an attack on Senator Bilbo, in the interest of absolute fairness, we print in another place his own version of the matter. So the ease goes to the public for a verdict.

The Saloon Under the Searchlight, is the striking title of a striking little book, by George R. Stewart, and published by Fleming H. Revell Company, 80 Wabash avenue, Chicago. The price in paper is 20 cents, and in cloth 35 cents net. It shows up the saloon in very graphic style. It contains twelve chapters, any one of which is worth more than the cost of the book.

Morton seems to be running on an easily sliding scale. She moves up from \$15 last year for missions to \$75. So Morton at one bound increases her mission offering 500 per cent. Where in the land is another church which has done so well?

Shady Grove, where Rev. S. Morris is pastor, has just given for Home and Foreign Missions \$37.66. This is excellent.

Rev. S. E. Tull is with Pastor Holcomb at Laurel this week in a meeting. He is looking well and hopeful.

The Benlah Church, of which Rev. Chas. L. Lewis is pastor, has pushed its mission collection to the fine figure of \$75.

McComb First Baptist Church.

A great day with a great people! A great gift of \$600 (and more to come), was laid upon the altar for missions on yesterday morning, notwithstanding the panic is bearing more heavily here than usual, many being out of employment—and notwithstanding the heavy church debt of more than \$6,000 which has been paid within the past few months. This is an advance of two or three hundred per cent over previous offerings. Two baptisms at night.

Jas. B. Leavell,
Pastor.

News in the Circle. Martin Ball.

The church at Strawberry, Mo., has called Rev. W. E. Davis. He begins the work May 1st.

Rev. J. T. Dowell, Browning, Mo., has resigned. His plans are not made known. He will not long be without work.

The indebtedness of the Home Mission Society is \$95,893.59. Our Boards and Societies should not lay out more work than they can do. "Owe no man anything, but to love one another."

Rev. M. W. Barcafer, of Kansas City, will conduct the music at the Missouri Encampment. This insures the very best music.

Evangelist Luther Little has just closed a meeting at El Reno, Okla. There were 87 additions—51 by baptism.

Evangelist J. H. Dew closed a meeting recently at Hannibal, Mo. 98 additions to the church. The entire town was aroused.

Rev. J. W. Ruckér, who has been teaching for some time at Bolivar, Mo., has accepted a call to the church at Fayette, Mo.

Dr. T. P. Bell, editor of the Christian Index, will tour Europe this summer. He will be accompanied by his wife and daughter.

Rev. J. W. Bishop leaves Kingtree and takes up the pastoral work at Blackstock, S. C.

The First Church, Richmond, Va., gave \$5,000 to Foreign Missions last Sunday. Dr. R. J. Willingham was with them.

The Second Baptist Church, Jackson, Tenn., called Rev. J. H. Anderson, who is now State Evangelist of Tennessee. He recently left Trenton to become State Evangelist. It is thought he will accept the unanimous call.

We extend a hearty welcome to Rev. D. A. Ellis, who comes to Corinth, to the fellowship of the great brotherhood of preachers in Mississippi. We are a united band working for the spread of the Kingdom.

Dr. E. E. Folk, editor of the Baptist and Reflector, is giving his readers a splendid series of articles on Baptist principles. The last issue containing the second article—subect, Individualism, was worth more than the price of the paper.

The Hill City Church, Chattanooga, Tenn., has just closed the greatest meeting in the history of the church. 75 received into the fellowship. Pastor King is happy.

Dr. George W. Truett, Dallas, Texas, is assisting Dr. Jno. E. White in a meeting with the Second Church, Atlanta, Ga. They make a strong team.

Rev. W. M. Murray leaves Columbus, Ga., and accepts the work at Brewton, Ala. Brother Murray is a fine preacher and good worker.

Rev. W. L. Patton has left the Congregational church and united with the Baptists. He is now pastor at Dayton, Tenn. Glad he has got right.

The Second Baptist Church at Jackson, Tenn., has ordained to the work of the ministry, Brother F. B. Nafe. Dr. G. M. Savage preached the sermon.

The church at Hillsboro, Texas, has called Rev. J. M. Dawson, of the Baptist Standard. He accepts, and will begin work soon.

The churches in Louisville, Ky., will make a strong effort to secure the Southern Baptist Convention for 1909. Dr. M. P. Hunt is chairman of the committee to work for it.

Pastor M. J. Hoover leaves the pastorate at Newport, Ky., and accepts work at Terrell, Texas.

Dr. H. M. Wharton assisted Pastor C. C. Brown, Sumpter, S. C., in a meeting recently in which there were 62 accessions—47 by baptism.

Rev. J. W. Rose of North Carolina has been elected State Evangelist of Kentucky, and will locate at Hopkinsville.

The Western Recorder states that Deacon B. E. Garvey has given the church at New Liberty, Ky., a handsome new brick home to be used as a parsonage. The property, worth about \$6,000 was deeded outright to the church.

Pastor N. F. Jones has resigned at Central City, Ky. Several churches want his labors. He has not decided where he will locate.

The church at Winona has been wonderfully revived. Up to the time of this writing there have been 44 additions, and the meeting sweeping on with wonderful power. Evangelist Sid Williams is aiding Pastor Ball.

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Credit to Whom Credit Is Due.

It sometimes happens, has frequently happened in the history of the world, that a man is given credit for something he did not do. Or he is given all the praise when he is entitled only to a share of that which should go to many. This thought is called to mind by some incidents following the worthy act of our legislature in giving us statutory prohibition. I have noticed that some enthusiastic friends have singled out a few men upon whom they would bestow the credit for giving Mississippi State Prohibition. More than once some one has gone into the public print with, "Here is the man who did it." But he didn't do it. No one man did it. The credit belongs to the people of Mississippi. The people demand it, and the legislature could not do otherwise than grant their demand. I believe in commending all the legislators who supported the measure. But I do not believe any member of the legislature, who by accident of position, assumed leadership, deserves all the praise for the work.

This, as all other reforms, has had its pioneer workers. And if any set of men are to receive larger credit, why not give it to those who worked for the cause when it was not so popular? The history of the world presents many instances where one man has given his life to making a reform possible—then where he has convinced the masses that his ideas are right, some politician takes up the issue, steps upon the wave of public sentiment and rides to fame. I prefer to recognize the man or men who set on foot the move, and advocated it when its friends were few.

Perhaps I do not know who were the most valiant, loyal workers for prohibition in this State in the years gone by. But, so far as I have seen, not a voice has been raised in appreciation of the work of those who dreamed of and labored for this good day, when it took strong faith and good courage to do so. There comes to my mind the name of a man whom I have never met nor seen who wrote and talked for prohibition when many of its present enthusiastic advocates were indifferent. That man is W. H. Patton, of Shubuta. He must be advanced in years; for I remember reading his earliest pleas for the cause when I was but a child, and I am—well, I am here.

H. D. Wilson.

New Albany, Miss.

Why Baptism Was Not Translated.

By T. A. J. Bensley.

The English Bible was translated, the Old Testament out of the Hebrew, the New Testament out of Greek. This was done by order of King James of England, more than three hundred years ago. The translation was made by a committee of Episcopalians selected for that purpose. They did not translate "baptizo," but simply transferred the word with a change of the last vowel. Now, the question arises, "Why did these learned men not translate 'baptizo'?" Has the word no definite meaning? If they knew its meaning, why did they not translate its meaning, why did they not translate the word, giving it its meaning? We would let Dr. Edward Beecher, an eminent Pædo-Baptist scholar, tell why. Here is what he says: "At the time of the translation of the Bible, a

controversy had arisen as regards the import of the word (baptizo), so that altogether it was conceded to have an import in the original. Yet it was impossible to assign it in English any meaning without seeming to take sides in the controversy then pending. Accordingly, in order to take neither side, they did not attempt to give the sense of the term in a significant English word, but merely transferred the word "baptizo," with a slight alteration, to our language. The consequence was that it does not exhibit its original significance, to the mind of the English reader, or indeed any significance except what was derived from its application to designate an external, visible right. Import of Baptism, p. 5.

Thus we see that these men did know what the word meant. But to save the unscripural practice of pouring and sprinkling, they withheld their honest convictions and merely transferred the word. We can readily see, therefore, that we cannot get a correct definition of "baptizo" by looking in Webster's dictionary under the word baptize. Webster gives every act which people call baptism.

The correct definition is to be found alone in the language in which the word was written—the Greek. Liddell and Scott (6th edition), whose Lexicon is the standard in many, both Baptist and Pædobaptist, Colleges and Seminaries, gives the following as the primary and literal meaning of "baptizo": "To dip in or under the water." The writer has examined the definitions of more than sixty Lexicons and eminent scholars, and all give the primary meaning substantially the same. Not one of them even hints at its meaning being sprinkle or pour. The writer knew a preacher who said he thanked God that he used a word to designate baptism which was so obscure in its meaning that we cannot tell what act was meant. On the other hand, I am profoundly thankful that our Lord did use a definite, specific word about the meaning of which there can be no doubt. If there is any one word on whose literal meaning all the scholars are agreed, that one word is "baptizo." There is not a recognized Greek scholar in the world today who would give "sprinkle" or "pour" as the literal meaning of "baptizo." Then why do not men practice what they know their Saviour taught? No doubt immersion was the apostolic act of baptism. Have we a right to substitute something else in its place? Baptists say we have not. The Pope of Rome said he did have the right, and so substituted sprinkling and pouring, which came into general practice by the Catholics in the thirteenth century. The same practice has, generally, been adopted by the children and grand-children of the Roman Catholic church.

Eaton Monument Fund.

I received a contribution from good Sister Thompson of Osyka, Miss., for the Eaton Monument Fund, in which she said she hoped the churches will come forward with a good contribution.

It suggested to me the idea that if some of the pastors would mention the matter to their churches, they might wish to have their names or churches in that monument, by contributing a few dollars.

Brethren, will you simply mention this monument enterprise to your churches, simply saying that an effort is being made by the Baptists of the country to erect a

monument to the memory of our lost leader, Dr. T. T. Eaton—that a subscription of any amount from \$1 up sent to me will be acknowledged, the subscription to be paid by June 30 1908. Or you can send me the money.

Previously reported \$36.00
Thompson, Mrs. E. G., Osyka, Miss. 1.00

Total \$37.00

Hattiesburg, Miss.

I. P. Trotter,
Committee.

More Grace.

The Superintendent of the Clinton Sunday School, Dr. Provine, called the teachers' attention to the request of the Home and Foreign Mission Boards for a special offering on the last Sunday in March. They gladly took the matter up with their classes and when the time came, the amount given by the Sunday School was a little over \$100 cash. It looked like everybody gave a little and they were very happy in it. It has helped the tone and attendance of the School.

After Brother Quisenberry's visit the ladies quietly decided to make a special contribution of \$100 a year for the support of a native missionary in China. The amount has been subscribed and more; already one quarter of it has been sent in. On top of this, four or five other ladies propose to give another hundred for the same purpose. The work seems to grow of itself. The treasurer of the Ladies Society told me yesterday that they had given over \$100 to the different mission objects the last quarter.

They have a mission study every other week, and a Bible study every other week, and are growing in every way. The President, Mrs. Julia T. Johnson is one of the noblest Christian women on earth, and is an inspiration to all of them and to the rest of us.

Our contribution to the three mission boards will not be less than \$1,500; for Mississippi College, Ministerial Education and Orphanage probably \$1,800 and for Home Uses as much more.

P. I. Lipsey.

Mississippi Legislators.

The Senators that defeated the Prohibition Constitutional Amendment and the age of consent, are men that should be elected to stay at home.

They cannot be trusted to legislate for the best interest of the State.

We can feel grateful to the Legislature for the Statutory Prohibition bill or law, but there can be no good reason why they should not trust the people; to have the law in the Constitution unless pressure was brought to bear by the Liquor League to defeat it hoping at some future session to get the Statutory Prohibition law repealed.

The Liquor Trust uses money lavishly; if a lawmaker has a mortgage it is paid, the mortgage canceled and left on his desk and they have him. A prohibitionist occupying a place where he can wield a big influence if he can be bought, money is no object with them, he is secured and the whisky league are the only ones that know how he changed or made concession to them or it may be, sold out the prohibitionists.

As to the age of consent, I cannot imagine where a legislator could get any mon-

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ey out of refusing to make the age of consent 14 instead of 12.

To show what the money of the Liquor traffic will do, take the case of Phebe Cousins, she has been bought up by the liquor trust, she has left the ranks of 'Temperance Reform' and entered the service of the other side. She was a sad spectacle in the late local option contest in Delaware, and I believe she wired her regrets at not being able to be at the Beer Congress at New Orleans. Here are remarks by three competent journals in reference to her.

"That former ardent temperance lecturer, Phebe Cousins, now tells the Senate Committee on the Liquor business that Prohibition is not only a fraud and failure in this country, but that it is outrageous for the government to undertake to interfere with the welfare and happiness of man who from time immemorial has been accustomed to take a drink as often as he felt like it. Thus again we see that a new convert is the most ardent kind of an advocate."—New Orleans States.

"As Phebe is known to have sold out to the whisky trust, her evidence being inspired from that source, is valueless."—Lake Charles Searchlight.

"And being valueless it cannot be profitable to the advocates of the saloon and the brewers."—Caucassian.

How the cohorts of sin and satan must rejoice and shout with accents loud and long when they can get the endorsement of one that has received the ordination of the church.

Bishop Grafton of the Episcopal Church uttered the following published statements: "I cannot agree with those who think that the taking of wines, ale, or beer in moderation is wrong, because the process of fermentation is one of God's creative acts, and the Divine Master of the Christian religion turned the contents of six water pots, holding one hundred and twenty gallons into wine." He favored licensing of the traffic, claiming prohibition was not practical. His language in his reference to Christ and the Christian religion is blasphemous.

W. H. Patton.

Shubuta, Miss., April 14th, 1908.

The Egotism of Victory.

In the April number of "McClure's Magazine," Mr. Carl Schurz writes a readable article on "The South After the War." After telling us that Southern soldiers went home bowed down by mortification of defeat, ragged, emaciated and foot-sore, to find his home may be, in ruins, his family on the edge of starvation, his country partly devastated, and all fearfully impoverished; he tells us that "with sullen fierceness" would the wrath of the Southern heart now and then secretly break out at the "ruthless invasion" of Southern soil by "cruel hordes of Northern hirelings;" he tells us that Jefferson Davis, with other Southern leaders, was charged with complicity in the assassination of Abraham Lincoln and that upon this charge \$100,000 reward was offered for Mr. Davis' arrest, and that he was "reported" to have been captured in his wife's clothing, yet having on his own cavalry boots; he tells us that grotesque report of the ludicrous garb of Mr. Schurz then tells us that Mr. Davis North;" but tells us that "the evidence" on which this charge and arrest was made, "turned out to be absolutely false;" he tells

us that after two long years' of imprisonment, Mr. Davis, without "trial," received a "full pardon and amnesty for the offense of treason," suffering no other punishment than the "disability to hold office," etc. Mr. Schurz then tells us that Mr. Davis stimulated the brooding over past disappointments rather than a cheerful contemplation of new opportunities and that he, (Mr. D.), thus forced the conclusion that he was a "small man."

Now, I have never admired Mr. Davis as some of my fellow citizens seem to, but I do believe that Mr. D., contended for his rights under the constitution and institutions of the United States as believed in and practiced up to that date, and he did it openly—he was no "traitor." But the thing that astounds me is the brazen affront that our poor humanity can arrogate to itself when a little flushed with victory. When President Lincoln fell, General Grant so lost his head as to order the arrest and imprisonment in Libby Prison of sundry parties with "all paroled officers" unless they took "the oath of allegiance,"—known and loathed in the South as the "Iron Clad Oath." President Johnson became so excited that he offered \$100,000 for the arrest of Mr. Davis, and \$25,000 for others charged as "conspirators"—the men so accused were men of unimpeachable personal character, and were so known in times of peace. The "testimony" (?) on which the President offered the rewards, "subsequently turned out to be utterly worthless," says Mr. Schurz. But neither General Grant nor President Johnson diminished one iota of the glory that circled their brow; yet when Mr. Davis, who had fought to preserve a fragment of the government just as it had existed from its infancy, "bowed down by the mortification of defeat," saw the vacant lots and wrecked chimneys staring heavenward caused by the wreckless handling of fire in the famous march to the sea, and all other marches saw his people, (men, women and children) "ragged, emaciated and footsore," with the whole country on the edge of starvation; saw himself hounded for his life at the price of \$100,000; saw that the monstrous report of the grotesque garb in which he was said to have been captured was keenly relished by the "great and generous" people of the North; saw himself imprisoned for two years charged with a crime which meant his death if his conviction could be secured; saw himself with "a full pardon and amnesty for the offense of treason," (oh, horrible word)—an offense for which he had not been convicted by any court and of which he was not guilty; saw his country led by a few thoughtless negroes spurred on by Northern adventurers—saw all this, and yet, because, in the face of it all, he did not stimulate "a cheerful contemplation of new opportunities," he presented the sorry spectacle of a "sour man!" The blindness of one to his own faults and the tremendous demands that blindness can make at the hands of a frail mortal whom, for the time, he has under his thumb, are monumental. It is mean.

But this not a trait peculiar to the North only. It manifests itself in many a religious controversy.

A Catholic was cursing protestant preachers with oaths almost hot enough to be on fire. A young Presbyterian remonstratingly asked, "Suppose I should talk about your pastor that way?" "You'd go to hell!" vehemently shouted the Catholic.

A pastor was being berated when one of his members replied, "I regard my pastor as one of the best men and preachers in the State." Whereupon the berater flew into a passion and said some snatching words snatching, and left the room filled with his confusion.

An editor thrust and thrust and thrust a brother. He received one kind protest after another from one brother and then another, but they were all passed by in silence. Finally some sharp retort was written and this was published with the title—"See his wicked impatience!"

Another editor nagged and nagged and nagged a brother. He too, was kindly remonstrated with again and again, but the remonstrances were passed in silence. Finally one of the friends of the patient tried man wrote, "stop my paper." This was seized upon and published with "That's their spirit everywhere, what further witness need we?"

Dear reader, if you or I smite our fellow on the cheek; the Saviour who set the example, and also has power to recompense, may say to him, "turn the other." But he does not give you or me the right to demand that he "turn the other." For you or me to smite our fellow on the cheek stroke after stroke, stroke after, and stroke after stroke until his poor human nature complains and then we turn and exclaim to a gazing world, "Lo! how impatient he is—see his lack of Christian fortitude!" This may smell like piety to us, but in the nostrils of decency it smells like meanness—meanness with a "dog" prefix. Are you guilty of anything like this? Then be ashamed of it. Apologize for it and don't do it any more.

R. A. Cooper.

Hattiesburg.

We have closed a gracious meeting in the First Church here which resulted in 74 additions to the church. One-half were for baptism.

Brother Otto Bamber and his singer, Brother Reynolds, were with us something over two weeks. Our audiences were the largest of any in a pastorate of over six years. I am of opinion that the meeting influenced for good the general public more than any meeting held in this city for some years. The meeting got hold of grown people to a noticeable degree. Not over one-third of the converts came from the Sunday School.

The benefits of this meeting will abide with us for a long time to come. It brought 30 new families into connection with the First Church.

At the close of last year, by erasures, granting letters to the other churches here, exclusion and setting a large number of names aside and off the regular list, we reduced our membership from near 700 to about 600. We now have somewhere about 675 members.

I. P. Trotter.

Messengers to Southern Baptist Convention.

I should be very grateful to brethren who contemplate going to the Convention at Hot Springs and who desire enrollment as messengers to send me their names as early as possible. After sending your name and it should become impossible for you to attend, it will be a great favor to have you inform me so that you would not hold down a place that another might fill.

A. V. Rowe.

Faith and Assurance.

Dear Record:

You will please allow me space for a few more lines on this subject, and I promise you I will not trouble you again.

Brother J. W. Lee asked me to define Assurance, and I will now attempt to do so. However, if he had read my first article more carefully this would not be necessary. The following is the definition I give on assurance: "Being in full confidence of: or trust: freedom from doubt." The following statement is, I suppose, what caused Brother J. W. to take issue with me. I said: "Every Christian must have faith, but all do not have the assurance spoken of in the Bible." Now, the assurance spoken of in the Bible as I see it, implies: Perfect knowledge of: sure of: without doubt. I take the position that every Christian who has saving faith, is not in possession of this full assurance as taught in the Bible. If so, what is the meaning of John 3:19: "Hereby shall we know that we are of the truth and shall assure our hearts before him." John was writing to Christians and said: "Shall assure—future—our hearts before him." These Christians had trusted Christ and were therefore saved from the guilt and condemnation of sin, and now if they would show a true love for their brethren they would be more fully assured of the fact that they were sons of God. A faith that saves, is a faith if properly cultivated, will bring assurance of hope. We are commanded to grow in grace, and knowledge of Christ, and to add to our faith: virtue, or self-control: knowledge: temperance: patience: Godliness: brotherly kindness: charity &c., which will cause us to be not barren, but fruitful, confident and assured. 1 Peter 1:4-11. Brother J. W. says we cannot have faith without assurance. This being true then every one who believes must have assurance: or in other words, must have full confidence, a perfect trust, free from doubt.

Will Brother J. W., undertake to say that this is the condition of every one who has saving faith? If so, let him say so and prove it.

In his last article he said something about taking my own medicine, and quoted the same scriptures that I quoted in my last article saying the words: "No assurance." Now I am perfectly willing to take my medicine if Brother J. W., will deal fair with me and not hold my nose and try to make me take the "No" in his course of treatment.

I call attention to the fact that I have never said in any of my articles that the Christian has NO assurance: but did say this: "There are Christians who have not the assurance spoken of in the Bible." And now I say that such assurance is not requisite to salvation.

Experience is a great teacher, and so I have learned this lesson: When I accepted Christ as my Saviour, about thirty years ago, I knew very little about the plan of salvation. I heard the gospel preached was convicted of sin, repented and believed on, and in Christ as my personal Saviour, and if the word of God is true, I was saved then and there, without knowing anything about the full assurance of faith and hope. That faith that took hold of Christ as Saviour and Lord has developed under the teachings of the Holy Spirit, and I can now say: "I know whom I have believed, and am persuaded that he is able to keep

that which I have committed unto him against that day."

Now what I have written, I have written, and will write no more on this subject.

Your brother
J. A. Lee.

Field Notes.

The writer, after many promises and many failures to comply, will again afflict the readers of the Record with his field notes. For past derelictions, he begs pardon, and promises amendment for the future.

A recent trip embracing Newton, Philadelphia, Louisville, Ackerman, Sallis, Kosciusko, McCool, Sturgis, Starkville and Columbus will indicate the more recent movements of the writer. Newton it will be remembered, has two aggressive churches with live pastors, Culpepper and Miley; the latter has just completed a most beautiful and convenient church building complete in all its parts, and rivals in convenience and beauty of construction many church houses costing from twelve to fifteen thousand dollars, and this is at a cost of about \$9,000. Bread was broken with Brother M., Brother C. was absent from home. He is to be in charge of the college to be located there in the near future. His brother, J. P. Culpepper, is to become pastor of the church which he leaves at an early day to take up the college work.

Philadelphia is pastored by Bishop Hill, and under his ministry the Lord's work prospers. A good town, a good people and a live pastor, is the secret.

Louisville has Brother Jenkins to her pastorate and from information gathered, he is bringing things to pass. Did not meet the pastor—sorry.

Ackerman, Brother Nutt holds the reins here and he and his flock are just completing a very handsome church edifice, costing about \$7,000. The cause is looking upward, some changes in the town were visible. Among the noted changes was the handsome brick hotel of Brother and Sister Cochran—the old wooden structure was burned in the fall of 1907.

That Ubiquitous layman, Whitten, having exacted a promise to attend a layman's meeting near Sallis Friday night, found him and this scribe bed fellows in the Sallis Hotel. Saturday morning violent hands were laid on horse and buggy of the pastor, Brother Wallace, a recent Clintonite, who took some degrees from Mississippi College, last June.

Two days were spent with the Pleasant Ridge Church, and a most delightful occasion it was. Deacon J. P. Brown, Elders Wilson and Whitten from Kosciusko; Elder Skinner from Sallis, and numerous other brethren were there and the discussions were up to high water mark, and no doubt lasting impressions were made. It was good to be there.

Kosciusko is pastored by Brother M. O. Patterson and a helpful help meet in the person of his newly acquired possession—Mrs. P. May grace attend them in the way!

Patterson is also pastor at McCool. A day pleasantly spent here resulted in a number of new friends of the Record.

Sturgis, here Brother J. E. Phillips has the cause at heart and the prospects brighten before him.

Starkville, Pastor Thornton was found busy about the Lord's work. Brother

W. A. Borum, of Greenville, was aiding in a series of meetings, Brother B., doing the preaching. The sermons were inspiring and spiritually uplifting. With regret, the writer had to tear himself away.

Columbus, W. A. Hewitt, the affable Hewitt—is leading the Lord's hosts. This church now numbers about 700 members. When their new house is completed, it will be handsome, commodious and convenient. It will seat some 1,500 people and will have twenty-four Sunday School rooms. The Lord is greatly prospering the cause in this city. But enough.

O. M. Lucas.

Good News from D'Lo.

Our little church here has suffered greatly during the last few months, in common with every other interest. The pastor has been facing the situation with a degree of apprehension. The question has been constantly presenting itself: "Shall we, in view of the strained financial conditions, be content to take a backward step?" But the answer every time has been an emphatic "No." A very unfaithful church or individual may do nobly when everything is at high tide; unconsecrated hands may bestow their goods lavishly when money is plentiful. But the test of Christian heroism is to stand in obedience to Christ, when to stand means a genuine sacrifice, to give nobly to Him, when to give means retrenchment for ourselves.

Several weeks ago we began, by means of blackboard drawings, and a missionary map of the world, carrying our people through a course of study in missions. The people came and filled the house and listened intently. Christian people want to know the truth. Yesterday was the last of this series of mission talks. It was one of the sweetest and most tender services that I was ever engaged in. Strong men and noble women wept as we considered together the all-absorbing question of world-wide evangelization. "Heaven came down our souls to greet, and glory crowned the mercy seat." And when the offering was called for the audience responded with \$281, and the W. M. U. and Sunbeams said, "We will make it at least \$300." This is about \$120 more than we ever did before.

This is a town of only a few hundred inhabitants, and our church a few years ago was a struggling mission station, worshipping in a school house, paying only \$100 on pastor's salary. Do you wonder that I am happy?

Fraternally,

C. E. Welch.

The Axioms of Religion.

A New Interpretation of Baptist Faith.

By E. Y. Mullins, D.D., LL.D.

Price \$1.00, Postpaid.

This book is a distinct and timely contribution to Christian apologetic literature from the Baptist standpoint by the President of the Southern Baptist Theological Seminary, a universally recognized and trusted leader among us. The author writes in a tone of authority which comes from the assurance of certainty as to his facts. The book is a model of clearness of thought expressed in tones of exact and

precise meaning. The whole discussion gathers around one insistence, "the soul's capacity, right and privilege to approach God directly and transact with him in religion." The author holds this as the distinctive contribution of Baptists to the world's thought. The difference between Baptists and other denominations in ecclesiastical polity as well as in doctrine can be traced to this one central point of controversy. There are axioms: the Theological Axiom, the Religious Axiom, the

Religio-Civic Axiom and the Social Axiom. The discussion is interesting, instructive and inspiring. In the closing chapter the author discusses these timely topics: the Baptists and General Organization, Baptists and Christian Union, Institutional and Anti-institutional Christianity, the Contribution of Baptists to American Civilization (soon to be in tract form), and the Baptists and the World's Progress. Dr. Mullins' apologetic work in this book and other publications is timely. There is general restlessness in, the denominational world. The purpose of the author is constructive and his spirit is irrevocable. Baptists can commend this book to the study of their fellow Christians of other denominations. It is intelligent, candid and kind. No Baptist pastor should fail to study it. The churches would do a good service for their own members and for Christians generally in establishing a circulating library of such literature.

H. F. S.

Richmond, Va., April 17, 1908.

Dear Brethren:

Greetings in the Lord. Our hearts rejoice at being home again. But surely we had a blessed trip. The missionaries, as well as the native converts in the foreign fields, were kindness personified to us. We hope, under God, to be more useful in his service because of our trip.

I do not write to make any appeal now. You know your work and your duty. The brethren here in the office have kept up the work well, and have earnestly and faithfully pressed the claims of the cause of God upon you. Now let every treasurer and every contributor see that the gifts are sent forward promptly so as to reach Richmond before the close, April 30th. We need a large amount to "cross the bar" with joy, but we look hopefully to you.

Yours fraternally,

R. J. Willingham.

A Statement from Senator Theo. G. Bilbo Concerning His Vote and Position on Constitutional Prohibition.

Poplarville, Miss., April 4, 1908.
Dear Brother Bailey:

I read with considerable surprise and humiliation your rather severe attack on me in a recent issue of the Record, relative to my vote and position on Constitutional Prohibition during the recent session of the Mississippi Legislature. It was surprising and humiliating to me, as I have always advocated both Statutory and Constitutional Prohibition, but being persuaded that your criticism was brought forth more through a misapprehension of the facts than by a desire to do me an injustice, I desire space in your paper to make clear my position and to state the true facts in the case, trusting that your readers may understand me clearly and kindly correct any false impressions your criticism may have made.

You stand in your article that I did not do what I promised, or pledged my constituency before the election that I would do. This I positively deny. The Senate Journal will show that I voted for both, Statutory and Constitutional Prohibition. But if I had have voted against the amendment in

question, I still would have or could have been true to my pledge, provided that I had believed that the defeat of all Constitutional amendments would be instrumental in bringing about a Constitutional Convention. For, by calling a Convention at the next session of the Legislature we will have Constitutional Prohibition two years earlier than by the amendment process. IT IS NOT A DIFFERENCE OF OPINION AS TO THE ISSUE, BUT AS TO THE PROCEDURE. I frankly confess, that at one time, I was of the opinion that "to do all I could for Constitutional Prohibition," I ought to oppose the amendment scheme and contend stoutly for the Convention, and I want to say in defense of the Senators who, in good faith, voted against the amendment in question that I am now almost persuaded that they did as much to bring about Constitutional Prohibition as we who voted for it. But for the fear that some one would misinterpret my motives and upon the urgent request of some of my friends I agreed to vote for the amendment and so I did. I promised Senator Sample two or three days before the amendment came up for final action that I would, as the following statement will show:

Jackson, Miss., Feb. 20, 1908.

This is to certify that Senator Theo. G. Bilbo told me two or three days before the Senate defeated the Constitutional Amendment for Prohibition, that he was going to vote for the amendment in question.

(Senator) S. N. Sample.

It is true that I inadvertently answered "no" while the roll was being called on this question, being busy with other matters at my desk, (this happening many times with every Senator, oftentimes members voting against their own bills), but I immediately had the Secretary record my vote in favor of the amendment.

In conclusion, I want to say to the Prohibition people of Mississippi, that I for one do not believe that the liquor question is settled until the sale of it is prohibited by the organic law of the State. It is fearful to contemplate what might be the results of the acts of a future Legislature

controlled by Anti-Prohibitionists—this will be possible when prohibition ceases to be an issue in the election of members to the Legislature. To settle the question once for all we must insert prohibition in the organic law of the land and the surest and surest way to do this is to call a Constitutional Convention. There are many other reasons why we need a Constitutional Convention and with the kind permission of the management of your valuable paper, I will discuss same in a subsequent article.

Theo. G. Bilbo.

New Religious Weekly.

A new publishing company has been organized for the publication of a new religious weekly in this city. A number of prominent Baptists of the United States have organized the company, which is to be called the Baptist World Publishing Company. The name of the new paper will be The Baptist World.

The names of the gentlemen who are interested in the new enterprise are as follows: Messrs. Theodore Harris, James Shuttleworth, George W. Norton, Junius Caldwell, A. Y. Ford, Caldwell Norton, James H. Chandler, Boyce Watkins, Judge J. T. O'Neal, W. P. Harvey, the Hon. B. F. Proctor of Bowling Green, Mr. M. J. Farris, president of the Citizens' Bank, Danville, Ky.; Col. A. F. Fleet, and many others.

The attitude of the new paper, after taking over the Argus will be one of peace and good will toward other existing denominational papers, and all the interests of the denomination. It will cultivate friendly relations with the papers which exist in Kentucky and the many which exist throughout the South and North. It will stand for the constructive and aggressive missionary and educational work of the denomination and loyalty to Baptist principles.

The new company will be capitalized at \$50,000.

After effecting the organization of the company, the following Board of Directors was chosen: Theodore Harris, George Norton, Junius Caldwell, W. P. Harvey, J. N. Pertridge, J. H. Chandler, Boyce Watkins, Thomas A. Johnson and M. J. Farris, of

Danville, Ky.

Dr. W. P. Harvey was elected president and manager, and Dr. J. N. Pertridge was made vice-president and secretary.

The new company will begin business about May 1 in the Rosemore building—Louisville Post.

Freeman.

The angel of death has again entered our town and claimed as his victim Mrs. Lucy Harper Freeman.

He came so suddenly, so gently and so quietly that ere the watchers were aware, he had borne her away, and while they still waited and hoped for some sign of returning life, she was even then greeting loved ones on the other shore; and, being welcomed to her heavenly home by her Saviour whom she loved to serve.

We know not why that God, our loving Heavenly Father, has chosen one of the most useful ones among us, the one so much needed in her home, and community, but we do not doubt his love and wisdom. We know that He doeth all things well, and, that some day we will understand, therefore, be it resolved,

First. That we deeply deplore the loss of our faithful Sunday School teacher, our loving friend and helper in the Master's vineyard, who was so willing to give of her time and means for the spreading of His kingdom on earth.

Second. That her family have the deepest sympathy of this Sunday School in their bereavement.

Third. That these resolutions be spread upon the records of the Sunday School, a copy to the bereaved family, the Macon Beacon and the Baptist Record.

Mrs. D. T. St. John.

Mrs. Thos. Wilkins.

Miss Annie Jones.

I Am Helping Others

Let Me Help You—

If you are honest, ambitious and aggressive, I can help you Make Money—no matter where you live. I have made more than \$1,000 in one month in the Real Estate business. I made this in commission selling property for others. It doesn't matter whether you have had experience or not, or what your present occupation is. I can teach you the Real Estate business by mail, then I want you to act as my associate and assist me in your locality to sell property. Write me now. I will teach you a clean, honorable, dignified business. Write for free book. ROBERT DAWSON, 643 Garrison Ave. Fort Smith, Ark.

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE.

Mrs. J. A. Hackett, Meridian,
President of Central Committee.

Mrs. W. R. Woods, of Meridian,
Miss., Secretary of Central Committee.

Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam Work.

Mrs. Martin Hall, Winona, Pres-
ident of Young Woman's Auxil-
iary.

Officers of Annual Meeting.

President, Mrs. W. A. McComb,
Hostess; Vice-President, Mrs. J.
D. Granberry, Halehurst; Re-
cording Secretary, Mrs. W. F.

Yarborough, Jackson.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S
TASTELESS CHILL TONIC. You
know what you are taking. The formula
is plainly printed on every bottle,
showing it is simply Quinine and Iron
in a tasteless form and the most effec-
tual form. For grown people and child-
ren. 50c.

As Good as a Boy.

The above heading is given one
of our mission leaflets, which
describes in a very interesting
manner family life in Japan.
Kijo, a little Japanese girl,
was an only child and when she
was old enough to think, realized
she was a disappointment to
her friends. She all save the gentle
mother, she seemed to love
the little girl all the more ten-
derly, because the grand-mother
and grand-father resented her
failure to be a boy. But the
mother was taken away from Kijo
while she was yet young, and
she was left to the indifference
of the other relatives. The fa-
ther was a dentist and was sorely
disappointed that there was no
son to succeed him in his profes-
sion. But the girl's busy brain
studied out a means by which
she might take the place of a
brother, and become an assist-
ant to the father. She would
make applications to one of the
teachers at the Imperial Univer-
sity, and ask permission to study
dentistry just as some of her
American sisters do. The kind
instructor favored her suit, but
felt obliged to deny her on ac-
count of her sex. Such a thing
as a girl sitting at the class room
with young men was entirely out
of the question. But she was
not to be easily turned away. She
was willing to take the crumbs
under the Master's table. Might
she not stand outside the class-
room door and write down in her
note book such portions of the
teachers' instruction as might fall
on her eager ear? And so it

came to pass that the young girl
took her place at the door from
day to day, and slipped quietly
away when the lecture was over.

In the private examinations
which were given her she failed
twice to make the required rec-
ord, but at last was successful.
Then it was that the old father
rejoiced in a helper and a suc-
cessor, "As Good as a Boy."

Beautiful Hands.

Such beautiful, beautiful hands—
They are neither white nor
small.

And you, I know, would scarcely
think

That they were fair at all.

I've looked on hands whose form
and hue

A sculptor's dream might be,
Yet are these aged, wrinkled
hands

Most beautiful to me.

Such beautiful, beautiful hands—
Though heart were weary and
sad,

These patient hands kept toiling
on.

That the children might be
glad.

I almost weep as looking back
To childhood's distant day,
I think how these hands rested
not

When mine were at their play.

Such beautiful, beautiful hands—
They're growing feeble now.

For time and pain have left the
mark

On hand, and heart, and brow.
Alas! alas! the nearing time

And the sad, sad day to me
When 'neath the daisies out of
sight,

These hands will folded be.

But oh! beyond this shadow land
Where all is bright and fair,
I know full well these dear old
hands

Will palms of victory bear—
Where crystal streams through
endless years.

Flow over golden sands,
And when the old grow young
again

I'll clasp my mother's hands.

—Unknown.

A high grade training is nec-
essary if you wish to become a
high grade bookkeeper or stenog-
rapher, hold a high grade posi-
tion and earn a high grade salary.

If you wish the "HIGH GRADE"
kind, attend the QUEEN CITY
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THE REMEDY FOR SKIN DISEASES.

Tetterine, the fragrant antiseptic
and healing ointment, following baths
with Tetterine Soap, is the finest treat-
ment ever discovered for Eczema, Tet-
ter, Skin and Scalp diseases and Itching
Piles. It relieves the worst itching in
a few seconds and destroys the germs,
thus curing the disease permanently.
Costs only 50 cents at druggists, or by
mail. The Shapirine Co., Savannah,
Ga.

Decay in Wood Prevented—Mon- ey Saved and Less Material Needed.

It is estimated that fence post,
which under ordinary circum-
stances will last perhaps two
years, will, if given preservative
treatment, costing less than ten
cents, last eighteen years. The
service of other timbers, such as
railroad ties, telephone poles, and
mine props, can be doubled and
often tripled by inexpensive
treatment. Today, when the
cost of wood is a big item to
every farmer, every stock-
man, every railroad manager
—to every one, in fact, who
must use timber where it is like-
ly to decay—this is a fact which
should be carefully considered.

It is easy to see that if the
length of time timbers can be used
is doubled, only half as much
timber will be required as be-
fore and only one-half as much
money will need to be spent in
the purchase of timber. More-
over, many woods which were for
a long time considered almost
worthless can be treated and
made to last as long as the scare-
er and more expensive kinds.

Of the actual saving in dollars
and cents through preservative
treatment, a fence post, such as
was mentioned at the beginning,
might serve as one example. The
post is of loblolly pine and costs,
untreated, about 8 cents, or, in-
cluding the cost of setting, 14
cents. It lasts about two years.
Compounding interest at 5 per
cent, the annual charge of such
post is 7.53 cents; that is, it costs
7.53 cents a year to keep the post
in service. Preservative treat-
ment costing 10 cents will in-
crease its length of life to about
eighteen years. In this case the
total cost of the post, set, is 24
cents, which compounded at 5
per cent, gives an annual charge
of 2.04 cents. Thus the saving
due to treatment is 5.49 cents a
year. Assuming that there are
200 posts per mile, there is a sav-
ing each year for every mile of
fence a sum equivalent to the in-
terest on \$219.60.

In the same way preservative
treatment will increase the length
of life of a loblolly pine railroad
tie from five years to twelve years
and will reduce the annual charge
from 11.52 cents to 9.48 cents,
which amounts to a saving of
\$58.75 per mile.

It is estimated that 150,000
acres are required each year to
grow timber for the anthracite
coal mines alone. The average
life of an untreated mine prop is
not more than three years. By
proper preservative treatment it
can be prolonged by many times
this figure. Telephone and tel-
egraph poles, which in ten or
twelve years, or even less, decay
so badly at the ground line that
they have to be removed, can, by

a simple treatment of their butts

be made to last twenty or twenty-
five years. Sap shingles, which
are almost valueless in their nat-
ural state, can easily be treated
and made to outlast even painted
shingles of the most decay-resis-
tant woods. Thousands of dol-
lars are lost every year by the
so-called "bluing" of freshly saw-
ed sap lumber. This can be pre-
vented by proper treatment, and
at a cost so small as to put it
within the reach of the smallest
operator.

In the South the cheap and
abundant loblolly pine, one of the
easiest of all woods to treat, can
by proper preparation be made to
take the place of the high-grade
longleaf pine for many purposes.
Black and tupelo gums and other
little-used woods have a new and
increasing importance because of
the possibility of preserving them
from decay at small cost. In
the Northeastern and Lake States
are tamarack, hemlock, beech,
birch and maple, and the red
and black oaks, all of which by
proper treatment, may help to re-
place the fast-diminishing white
oak and cedar. In the States
of the Mississippi Valley the
pressing fencepost problem may
be greatly relieved by treating
such species as cottonwood, wil-
low and hackberry.

Circular 139 of the Forest Ser-
vice, "A Primer of Wood Pres-
ervation," tells in simple terms
what decay is and how it can be
retarded, describes briefly certain
preservatives and processes, gives
examples of the saving in dollars
and cents, and tells what wood
preservation can do in the future.
The circular can be had free upon
application to the Forester, For-
est Service, Washington, D. C.

BETTER THAN SPANKING.

Spanking does not cure children of
bed wetting. If it did there would be
very few children that would do it.
There is a constitutional cause for this.
Mrs. M. Summers, Box 232, South Bend
Ind., will send her home treatment to
any mother. She asks no money. Write
her to-day if your children trouble you
in this way. Don't blame the child,
The chances are it can't help it.

I. L. MADURO, JR.

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and Chronic Sores without the use of
the knife or X-Ray, and are endorsed
by the Senate and Legislature of Vir-
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Treats All Diseases of the
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BLOOD POISONING POSITIVELY CURED—

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tertiary. Scrofula, Eczema, Blood and
Skin Disease. If you have exhausted
all tried methods, and want to get well
write me in fullest confidence for proof
of cures. Take my treatment and get
well.
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No. 5 No. 3
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Lv. Jackson..... 4:30 A.M. 3:25 P.M.
Lv. Hattiesburg. 8:18 A.M. 7:05 P.M.
Ar. Gulfport..... 11:00 A.M. 10:00 P.M.

No. 4 No. 6
(Daily) (Daily)
Lv. Gulfport..... 7:30 A.M. 4:15 P.M.
Lv. Hattiesburg. 10:37 A.M. 7:33 P.M.
Ar. Jackson..... 2:10 P.M. 11:15 P.M.

COLUMBIA DIVISION
(Via Silver Creek and Columbia)
No. 101 102
2:50 P. M. Lv. Jackson Ar. 7:35 P.M.
6:55 P. M. Ar. Gulfport Lv. 11:30 A.M.
No. 109 No. 110
4:30 A.M. Lv. Jackson Ar. 10:05 A.M.
6:30 P.M. Ar. Columbia Lv. 6:00 A.M.

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and Gulfport with all lines

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S. D. BOYLSTON,
GENERAL PASSENGER AGENT,
Gulfport, Miss.

Effective January 16, 1908.

Prohibition in Mississippi.

In the session of the Mississippi
legislature in 1848 I find they pro-
hibited the sale of liquor within
five miles of the University.

In 1870 the sale was prohibited
in Greensboro, Choctaw county.

In 1871 the sale was prohibited
in Blackhawk, Carroll county,
Bankston, Choctaw county, Stark-
ville, Oktibbeha county, Sparta,
Chickasaw county, Pittsboro, Cal-
houn county, and Hernando, De-
Soto county.

In 1872 among other acts there
was one to prevent the sale of
vinous and spirituous liquors in
less quantities than twenty gal-
lons within five miles of the cor-
porate limits of Greenwood, Le-
flore county.

In 1874, Section 2459 the right
was given women to petition and
protest against the sale of liquor.

In 1876 it was repealed. A
saloon keeper who was a friend
of mine told me the repeal of that
law cost the liquor dealers asso-
ciation of Mississippi a pile of
money.

In 1878 there was another act
to prohibit the sale within five
miles of the University.

In 1878 the sale was prohibited
within five miles of the Agricul-
tural and Mechanical College.
Lawrence and Covington counties
were made dry by special enact-
ment.

In 1884 an act to submit the
question of the sale of liquor to
the qualified voters of Montgomery
county and it was the first county
to go dry by a vote of the peo-
ple.

Chapter 40 Code of 1906, Laws
of 1882 and 1884 was a fine law.

After midnight, December 31st,
1908 the State of Mississippi severs
her connection with the liquor
traffic, no longer a partner in the
demoralization and destruction of
her citizens.

The traffic will be placed under
ban and made vicious and in same
category of all other pernicious
sins.

Then it will be up to the people
and the officers to see that the
law is enforced as well as other
crimes and misdemeanors.

W. H. Patton.

A Wise Precaution.

Little Ethel. "Mamma, don't
people ever get punished for tell-
ing the truth?"

Mamma. "No dear, why do
you ask?"

Little Ethel. "Cause I just
took the last three tarts in the
pantry, and I thought I'd better
tell you."—Cleveland Plain Deal-
er.

WHY DOES EVERYONE WANT VACHER-BALM?

Because Vacher-Balm promptly re-
lieves most of the aches and pains that
we all suffer from at times, such as
Headache, Toothache, Sprains, &c.

It is cooling and harmless, price 25c
per jar. I pay you to give samples to
your friends and neighbors. Write to-
day for particulars to E. W. Vacher,
New Orleans, La.

Save Your Money.

Royaline Oil is much stronger than the other antiseptics. MIXED with one third water it will do anything the best of them can do in their full strength. If you want it weak like the others, add water to suit and save your money. You will find it to be not only the best, but the cheapest. Try it, and you will use nothing else. Pleasant, clean, strong, safe. No grease, no stain. 25c, 50c. Druggists and Dealers in Medicines.

ROYALINE MEDICINE CO., Ltd., NEW ORLEANS.

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BUSINESS TAUGHT AS IT IS DONE.
Is backed up by thousands of dollars and expert teachers. Uses no text
books or copying nonsense. Free scholarships given only to those between
the ages of 15 and 35 years.
Business men everywhere are calling for the graduates of this school.
For full particulars, address Prof. W. N. Stephenson, Texarkana, Texas.

\$50 DRAUGHON'S SCHOLARSHIP FOR \$25

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special offer, for a limited time, to favor those short of work or cash by reason of late
financial depression. FREE CATALOGUE will convince you that BUSINESS MEN consider

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THE BEST. No vacation; enter any time. POSITIONS SECURED—written CONTRACT.
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Are you going to build? If so, be sure to have your wall plas-
tered with "SOUTHERN" WOOD FIBER PLASTER.

Read what Dr. John L. Johnson of Clinton, Miss., has to say
about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my
residence recently built at Clinton, Miss. I am delighted with it, and
think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON.

For prices, address,

"Southern" Wood Fiber Plaster Co.,
JACKSON, MISS.

Deaths.

Miss Anna McDowell.

To the memory of Miss Anna McDowell. Again the "Reaper" whose name is "death," has stretched forth his mighty and ruthless hand and claimed for his own one of our dear ones.

On this beautiful Sabbath morn, just as the sun was rising in his glory from beyond the veil of night to illuminate all creation, and amid the songs of the birds and the sweet fragrance of the flowers, the gentle spirit of Miss Anna McDowell took its flight to heaven.

While it is hard indeed for us to give up our loved ones in the midst of all life's glorious possibilities and opportunities, and with such a grand and glorious labor to perform; we should not allow our earthly grief and sorrow to so blind us as not to be able to look beyond the dark clouds of heartaches and sorrows and view the gentle form of our loved ones, seated at the right hand of God.

Oh, how sweet to view this picture of Glory, the land that knows no night, nor tears, nor sorrow, nor pain.

Surely, God's ways are beyond our comprehension and understanding, and it is only left for us to say, "Thy will be done."

This noble Christian life was plucked even in a day, not as the rose to be cast upon the earth to wither beneath the rays of mid-day's sun but to take up its abode in the eternal regions of peace. Surely, God was considerate, even in this hour of extreme grief.

He gave her a beautiful Sabbath morn on which to enter the kingdom of God; there to dwell with the angels forever.

Oh! grieve not my friends, and remember that the Lord loveth whom he chasteneth and our sorrow should but make us stronger and greater soldiers of the cross.

Miss McDowell was not a member of the Summit church, but was at her home in Hazlehurst, and while not a member with us, she was thoroughly identified in the church and Sunday School, and in losing her we have suffered an irreparable loss; but the noble deeds she did while in our midst will ever be fresh in our memory.

May the richest blessings of Heaven be upon those who mourn, and may God deal gently with their sobbing and bleeding hearts.

A Friend.

Summit, Miss., April 14, 1908.

Lou Ella Paden.

In memory of Lou Ella, daughter of Rev. and Mrs. T. R. Paden, who died of whooping cough, March 22, 1908, at the age of 8 months and 12 days.

Our darling, though young,

CURE YOUR CATARRH FREE
MY NASAL DOUCHE

MY FREE OFFER TO CATARRH SUFFERERS
I want to have the name of every man, woman or child who suffers from Catarrh. Hawking or Spitting, Headaches, Discharging Ears, Head Noises, Ringing or Buzzing in the Ears, so I can send them absolutely free my Nasal Douche, Five Days' Treatment and my New Book on Catarrh, Eye and Ear Troubles. My Nasal Douche is my own invention, constructed on scientific principles, easily cleaned, perfectly sanitary and so simple that any child can use it. I've proved its value in thousands of cases and I want to convince you that I can cure you. I don't care how serious your case may be or how long you may have suffered, or what other doctors have told you. I want you to prove it for yourself at my expense. Simply send me your name and address and I will send

My 50c Nasal Douche, Five Days' Treatment and My Illustrated Book—ALL FREE.
My Illustrated Book tells how to quickly relieve and cure Distressing Head Noises, Ringing and Buzzing in the Ears, Discharging Ears and Catarrh. It tells how deaf people, except those born deaf, may be restored to perfect hearing. It tells in plain, simple language how all diseases and defects of the Eye, such as Falling Eyelids, Catarrh, Granulated Lids, Scars, Sore Eyes, etc., etc., may be successfully treated by my patients in their own homes. It tells all about my Mild Medicine Method which has cured so many Catarrh sufferers and has restored hearing and sight to scores of supposedly incurable patients in every State.

Simply send your name and address on a post card and you'll receive by return mail my 50c Nasal Douche, 5 Days' Treatment and my new Book on Catarrh, Eye and Ear Troubles—all Free. This means absolutely free, no obligation, no promise to pay, no condition whatever. Write today.

DR. F. G. OURTS, 120 Gumbel-Curts Building, KANSAS CITY, MO.

was a great source of happiness in our home. How we did love our baby! Father, mother and brother. We felt like God had given her to us in the place of our Martha Lou who died two and one-half years ago. It seems hard to have to give her up; yet, we can't question God's wisdom. We can't think of our darling as being dead, but as having gone on just ahead, to await our coming. "She is not dead, the child of our affection, but gone unto that school where she no longer needs our poor protection, and Christ himself doth rule."

Lou Ella smiled as she left this world.

"Only a smile, yet its winning light shines through the gloom of the darkest night, Cheering the heart that will not forget That one sweet smile—'tis remembered yet."

We knew then that she was with Jesus and would suffer no more. We can't understand now why God has taken our girls, but sometime, "It may be in the better land, We'll read the meaning of our tears."

The only word baby had ever spoken was,

"Mamma."

Is it Not the Truth?

Some years since two drummers spent the night with a farmer near the Alabama line. It was the custom of the family to each repeat a verse of Scripture at the breakfast table and the drummers were requested to join them and as they were not well versed in the Bible they both thought of the same verse and when the first one said "Jesus wept," the other did not know what to say, so he said, "He sure did."

The United States Senate has been having a lengthy hearing before them on the question of permitting liquors in the State into which it was shipped become subject to the laws of that State

and from the several bills they had before them the committee reported a bill having the freight paid on liquor shipped from one State into another.

The Times-Democrat, in speaking of what the committee did, says they gave the Prohibitionist sop and I say they "sure did."

It has been charged and never denied, that the committee was packed and it looks like there was no doubt about it.

It is to be hoped that the Senate will do something for inter-state commerce. Pass the Hepburn-Dolliver bill, or something similar.

W. H. Patton.
Shubuta, Miss., April 14, 1908.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remediation. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give you Hundred Dollars for any case of deafness (caused by Catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

P. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

Southern Baptist Convention

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May 13th to 20th, 1908

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If you are troubled with rats or mice. It is sure death, driving them out of the house to die. Easy to use and gives quick and sure results. Sold for 30 years, and never yet failed to kill off rats and mice. Also for cockroaches, water bugs and other vermin. 8 oz. box, 25c; 16 oz. box, 51c. Sold at druggists and general stores everywhere, or sent direct prepaid on receipt of price.

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The question is, are you qualified to hold a responsible position? Have you had a thorough commercial training? Bankers, Merchants, and Manufacturers want you if you are competent. Now is Your Chance. Two roads are open to young people. One requires no training and leads to failure. The other requires training and leads to success. We prepare young men and women and start them on the road to success by securing them high-salaried positions. Fine climate, board cheap. Write for illustrated catalog and further information.

MATTHEWS BUSINESS COLLEGE, MATTHEWS, MISS.

Essays on the Horse.

The Philadelphia Ledger prints the following delightful composition, which is Bombay student's essay on the horse:

"The horse is a very noble quadruped, but when he is angry he will not do so. He is ridden on the spinal cord by the bridle, and sadly the driver places his foot on the stirrup and diviles his lower limbs across the saddle, and drives his animal to the meadow."

"He has a long mouth and his head is attached to the trunk by a long protuberance called the neck. He has four legs; two are in the front side and two are afterwards. These are the weapons on which he runs, and also defends himself by extending those in the rear in a parallel direction toward his foe, but this he does only when in a vexatious mood."

"His feeding is generally grasses and grains. He is also useful to take on his back a man or woman as well as some cargo. He has got to sleep at night time, and always standing awoken."

"Also there are horses of short sizes. They do the same as the others are generally doing. There is no animal like the horse; no sooner they see their guardian or master they always crying for food, but it is always at the morning time. They have got tail, but not so long as the cow and other such like similar animals."

Mother's Flowers.

I sat within my study
With cares and toils one day,
There came to me a token
From mother far away.
I knew it held a message
As if, a faithful dove,
I found 'twas lovely flowers.
And sealed, "With Mother's Love."

I gazed upon their beauty,
Then with a gentle care
I pressed them to my bosom
And thanked my God in prayer:
My cares took wings and vanished.

ed.
My heart became so gay
My task became a pleasure,
My work became a play,
This world became a heaven
And Jesus seemed so near,
When I received those blossoms
Of love from mother dear.

—Carl Monroe O'Neal,
Louisville, Ky.

HEDERMAN BROS.

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\$60 LIFE SCHOLARSHIPS \$25

Beginning April 10th, we are going to show our appreciation of the VERY, VERY LIBERAL patronage our UNIVERSITY has ALWAYS received, and on account of the recent money panic, and sell a LIMITED number of \$60 LIFE SCHOLARSHIPS at \$25. Buy one before they are sold, FOR THEY WILL GO FAST AT THIS PRICE, and get ready for a good position in the early fall. If you can't come at once pay us \$10 now, and pay the balance on entering.

HARRIS BUSINESS UNIVERSITY,
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REGARDLESS OF COST, IN ORDER TO GET RID OF STOCK.

EASY TERMS

This List has been broken by recent heavy sales, but almost any one of these items items can be supplied.

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One Eb. Case Upright, worth \$200 for \$74.
One Eb. Case Upright, worth \$250 for \$107.
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One Mahogany Case Upright, worth \$350 \$180.
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One Oak Case Upright, worth \$375... \$196.
One Oak Case Upright, worth \$400... \$247.
One Mahogany Case Upright, worth \$450 \$256.
One Walnut Case Upright, worth \$500 \$327.
And Several Other Just as Good Bargains.
Write Us at Once.

PATTON MUSIC CO.,
Jackson, Miss.

ORGANS.

One Oak Case, worth \$65 for \$21.00
One Oak Case, Worth \$65, for \$27.00
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One Wal. Case, Worth \$50 for \$18.00
One Wal. Case, worth \$55, for \$19.00
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One Wal. Case, worth \$90, for \$39.00
One Wal. Case, Worth \$85, for \$34.00
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And a Number of Others at Corresponding Prices. Write Us at Once.

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PIANOS and ORGANS.

PIANOS and ORGANS.

PIANOS and ORGANS.

The Home.

A Church That Can Be Carried From Place to Place.

No one passing the attractive looking new church which stands at the corner of Home street and Intervale avenue, in the Bronx, New York, would suppose it is any other than an ordinary constructed building which, standing in that same spot for years to come, would grow old and weather-beaten. At some future day, however, the interested observer may be greatly astonished to see nothing but an empty lot where the pretty frame church previously stood. For this new edifice, which has all the beauty, symmetry and apparent stability of the ordinary style of church is easily portable from one place to another.

This church can be taken apart, packed up, moved to any quarter of the globe, and made ready to use again in a couple of days. For a considerable time there has been a great need for a house of worship in this particular neighborhood. But as in many new localities, the character of the population is likely to change without notice. So as a feasible title to the present and only desirable site for a church-building in this particular neighborhood could not be obtained, it was not worth while to go to the expense of putting up a costly structure of stone and brick, for in a few years it might become of no use to the congregation.

So the little religious portable house, which can be removed to a new field the moment the occasion requires, was constructed. It is fifty-five feet long by twenty feet wide. It is made of yellow pine thoroughly seasoned, and has a roof of asbestos, thus making that part of the structure wholly fireproof.

It has a seating capacity of two hundred, and has a bright and cheerful interior, with its handsome finish in its windows of cathedral glass and exposed rafters. The exterior is painted a light gray, the asbestos roof being white, and as the sections are set together with tongues and builders' hair felt is used between the siding and interior finish, the building is practically air-tight.

The different sections were transported to the site and were assembled in two or three days when the structure was completed, and the following Sunday services were held there.

"The building we have just erected," said a member of the congregation, "is a little gem. It is well built, neatly furnished, and good enough for anybody."

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The U. S. BELL CO., Millersburg, O.

Environment.

"But for the grace of God that had been I," Said an old saint, as a poor wretch passed by. Handcuffed was he, and vile, yet once in sooth. His was the bloom and innocence of youth!

Hedged in, by vice—none caring for his soul, As snowballs grow with every added roll, So thick encrusted—but alas! not white! His life, with daily sin, grew dark as night!

O men and women of the favored class Who dread to touch their garments as they pass, That you are pure as these poor souls are not Is but your heritage, your happy lot.

Come down from your proud pedestals, for you With your great gifts have a great work to do. Rouse these drugged consciences! Stir the dull clod! Such you might be—"but for the grace of God."

The Light.

By Hjort Valdemir.

While traveling through the interior of Turkey I stopped one day beside a village fountain, where a number of rough-looking Arab drivers were watering their weary stock. One among them—a man of most ferocious appearance, named Ahmed—grew angry at the awkwardness of his half-starved horse and struck the poor creature a cruel blow in the face with his clinched, iron-thewed fist. The animal instantly retaliated by fastening his teeth over Ahmed's bare arm and shaking the man as a terrier shakes a rat. When the arm was finally freed it was found that the bones were literally splintered.

Ahmed retained consciousness, although his pain was truly excruciating. "Amputation!" was the verdict of the witnesses, who advised the attendance of a native doctor, whose practice consisted almost entirely in blood-letting and curious incantations. But among those who had witnessed the accident was a young doctor from the mission hospital—a mile or so away—who immediately offered his services, holding out the hope of saving the badly lacerated arm. But suspicion and distrust were written large on Ahmed's face.

FOR CONGRESS

R. H. HENRY.

OF HINDS.

Nobility.

True worth is being, not seeming— In doing each day that goes by Some little good—not in the dreaming Of great thing to do by and by. For whatever men say in blind, ness, And spite of the fancies of youth, There's nothing so kingly as kindness, And nothing so royal as truth.

We get back our mete as we measure— We cannot do wrong and feel right; Nor can we give pain and gain pleasure, For justice avenges each slight, The air for the wing of the sparrow, The bush for the robin and wren, But always the path that is narrow And starlight for the children of men.

Through envy, through malice, through hating, Against the world early and late, No jot of our courage abating— Our part is to work and to wait. And slight is the sting of his trouble, Whose winnings are less than his worth,

For he who is honest is noble, Whatever his fortunes of birth. —Alice Cary.

Beauties of Our Language.

Two members of the Princeton faculty according to Harper's Weekly, during a hurried trip to New York, were on a Broadway car when it was stopped by a blockade. As they were near their destination, they decided to get out and walk. The block was, however, soon lifted, and the car overtook them.

"When we left the car," said one of the "highbrows," who, by the way, has a bit of Celt in him, "I thought we should get on better by getting off. But, after all, we should have been better off if we had stayed on."

SCROFULINE The Wonderful Healer

Unsurpassed for tetter, eczema, skin and scalp troubles, old sores, ulcers and piles, any nature or duration. Goes to the very seat of the trouble, kills the germs and extracts all foreign matter. Sold under a positive guarantee, 25c, 50c and \$1.00 per jar. Mail orders promptly filled. Stamps accepted. Liberal sample upon request. Address,

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The White Indian

A white Indian is a sick Indian. When the Indians first saw a white man they were sure he was sick. White skin—sick man was their argument. "Pale-face" is the name they gave us. Pale faces can be cured. When blood is properly fed the face glows with health.

Scott's Emulsion

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Saves Fuel Time and the Ironer. Only \$2.

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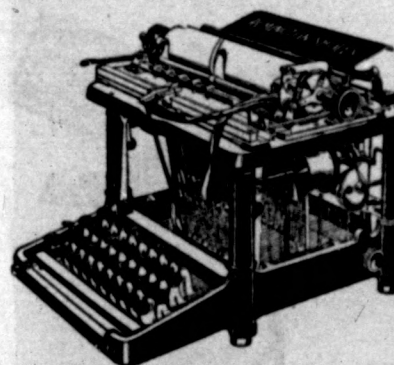
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A man could not send a telegram.

He couldn't take an anesthetic and have his leg cut off without feeling it.

He never saw through a Webster's unabridged dictionary with the aid of a Roentgen ray.

He had never taken a ride in an elevator.

He never imagined such a thing as a typesetting-machine or a typewriter.

He had never used anything but a wooden plow.

Didn't Lead It.

"I was trying to impress on my class the fact that Anthony Wayne had led the charge up Stony Point," said J. L. Pembroke, a professor in the primary school in Paducah, Ky. "Who led the charge up Stony Point?" I asked. "Will one of the smaller boys answer?" No reply came. "Can no one tell me?" No reply came. "Can no one tell me?" I repeated sternly. "Little boy on that seat next to the aisle, who led the charge up Stony Point?" "I—I don't know," replied the little fellow frightened. "I—I don't know. It wasn't me. I—I just come yere last month from Texas."—Louisville Herald.

The Rainy Sundays.

The Weekly calendar of the New York Avenue Presbyterian Church, of Washington, D. C., contains nine reasons for attending church on rainy Sabbaths that are worthy of much wide circulation.

Why I attend church on rainy Sabbath:

1. Because the fourth Commandment does not except the rainy Sabbath.
2. Because I insist on the minister being there and his contract is no more binding than mine.
3. Because I may miss exactly the sermon or prayer I need.
4. Because my presence helps more on rainy days than on bright days.
5. Because the rain did not keep me from the tea last Monday, nor the reception last Tuesday, nor the dinner last Wednesday, nor the ball game last Saturday, nor from the store any day in the week.
6. Because an example which cannot stand a little wetting is of little account.
7. Because my faith should not be a matter of thermometers.
8. Because the man who fears the rain will soon fear the cloud, and he who fears the cloud will soon fear the sky, and he who fears the sky will soon fear the daylight itself as reason for neglecting the church.
9. Because my real excuse must be to the God of the Sabbath.—Ex.

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RATES: per day \$1.25 to \$1.50, depending on number in room. Special Rates For Extended Stay.

Write for reservations and general information.

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Southern Baptist Convention

AT

HOT SPRINGS, ARKANSAS,
MAY 13-20, 1908.

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campment this year, by amount,
name and address, will please re-
deem these cards right away, as
we want the money in hand be-
fore encampment convenes.

Send to A. A. Graham, treas-
urer Encampment, Blue Moun-
tain, Miss.

Eczema Cure.

The preparation is clean vege-
table liquid. Cures permanent-
ly. Write for sample. Impe-
rial Med. Co., Houston, Texas.

Mt. Olive.

Our Mt. Olive meeting closed
April 9th. The Lord was with
us. Twenty-seven joined by bap-
tism, and five by letter and resto-
ration.

Brother McMillin's preaching
was with great power. We are
on higher ground.

J. F. Tull.

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Eczema can be quickly and permanently
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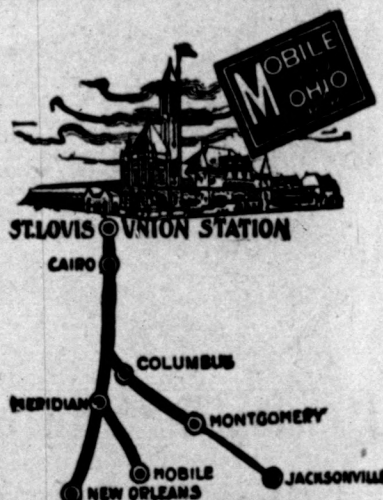
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